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Supervised by: **ABDUL MALIK MUJAHID**

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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Shaikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'an, *Hadith* and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Shaikh-ul-Islam has not only elaborated the Qur'an and *Sunnah*, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing *Kitab At-Tauhid* is one of the best books on the subject of *Tauhid* (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Shaikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'an and *Sunnah*; contradict the prevailing but absurd beliefs and customs not supported by the Traditions of the Prophet ﷺ and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant Verses reasonably, rationally and sincerely; and has placed the essence of the Qur'an and *Sunnah* in a very simple and appealing manner, and this is the reason that the right persons, beyond groupism and prejudices, have been adopting the correct Islamic path the-path of the Qur'an and *Sunnah*—under the influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications, guided by its own commitment to serve the Qur'an and *Sunnah* and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the Arabic text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Shaikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

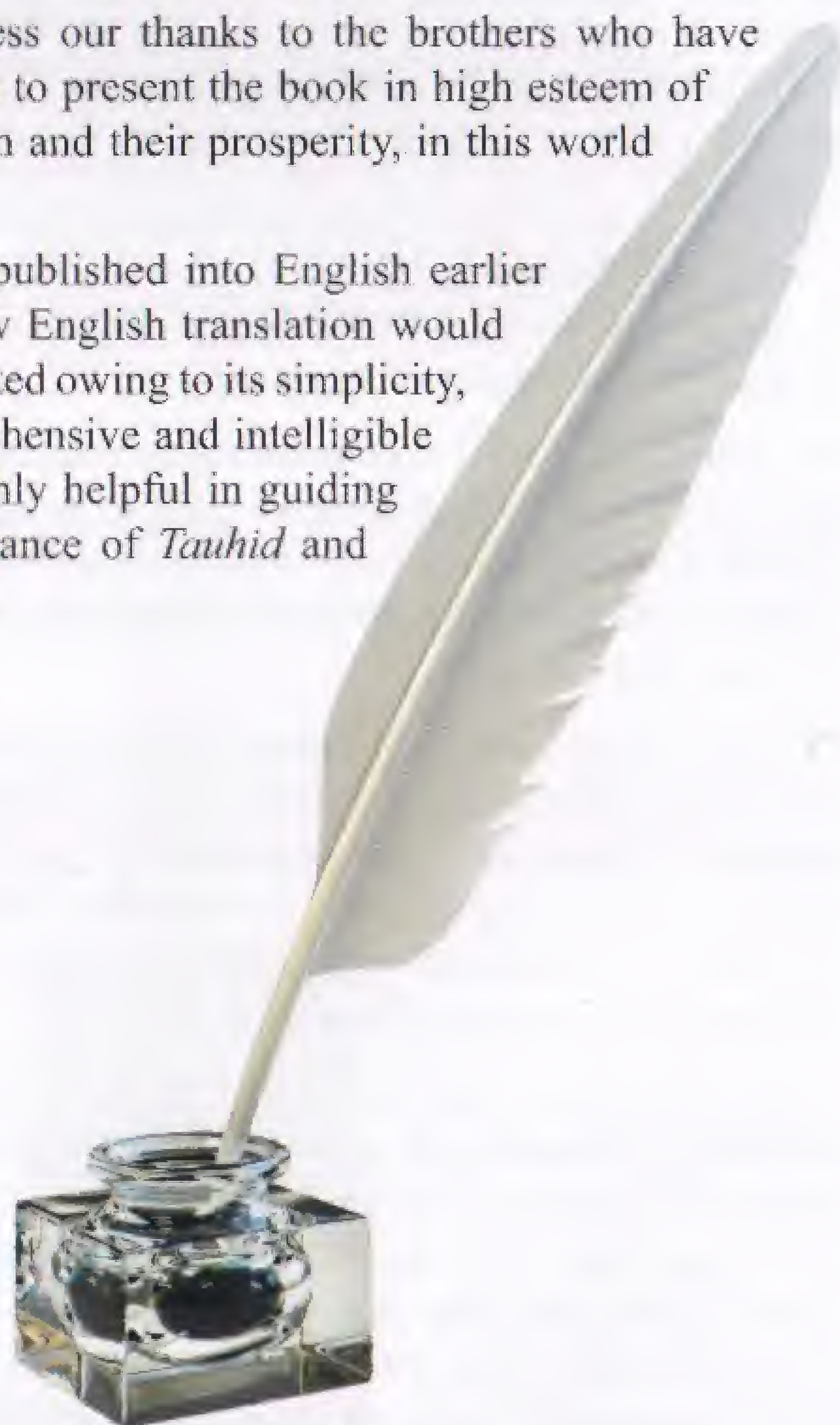
It gives us pleasure to express our thanks to the brothers who have exerted their best endeavours to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of *Tauhid* and the fundamentals of *Shariah*.

Abdul-Malik Mujahid

Rajab, 1432

June, 2011



*Shaikhul-Islam
Muhammad bin Abdul-Wahhab*

A renowned Reviver and a great Reformer

His Birth and Lineage

Shaikhul-Islam, Muhammad bin 'Abdul-Wahhab, was born in 1115 H in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Shaikh 'Abdul-Wahhab bin Sulaiman, characterised by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaikh Sulaiman bin 'Ali, the chief of the scholars and well-versed in teaching, writing and giving verdict.

Education

Shaikhul-Islam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'an by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadith* and *Fiqh*. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Shaikhul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform *Hajj* at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Shaikh Abdullah bin Ibrahim bin Sa'id Najdi and Shaikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly 'Ulama' too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and *Jinns* were the common religious features.

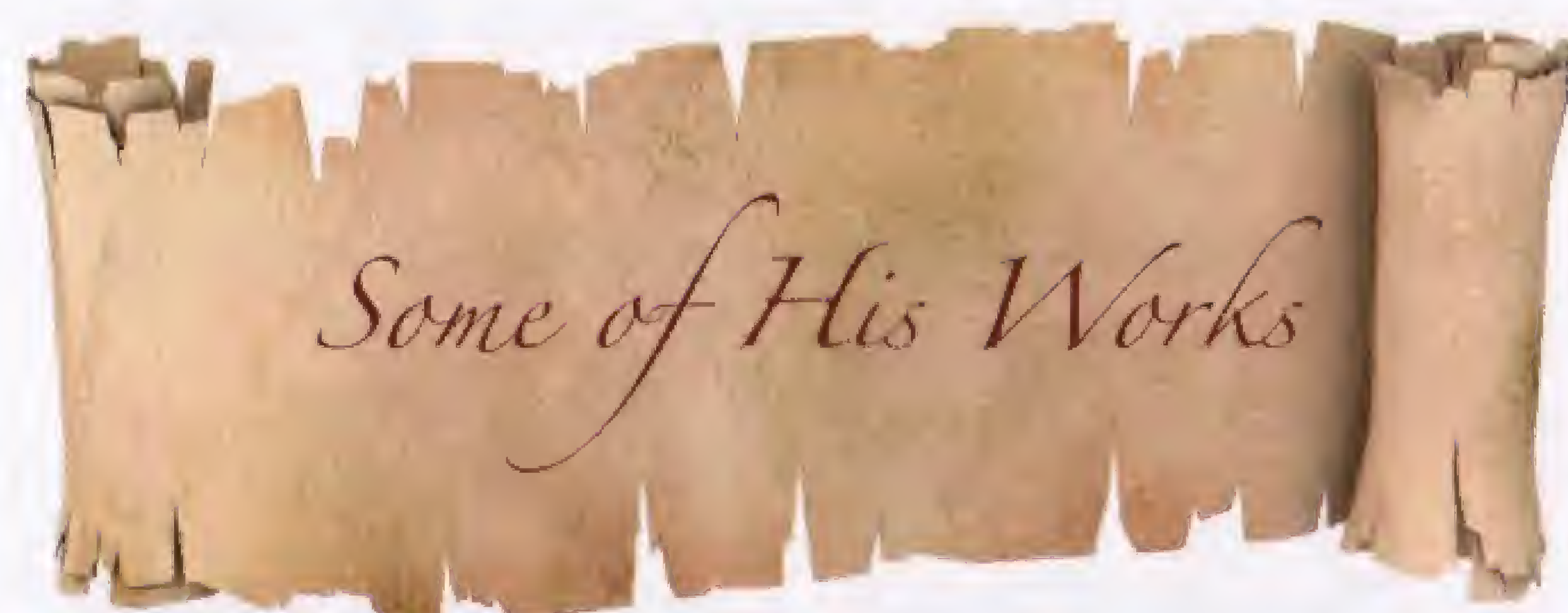
Mission of Da'wah

Having studied this pitiable condition of the nation, Shaikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Shaikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad*.

Shaikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the Qur'an and *Sunnah*. He urged upon 'Ulama' to strictly follow the Qur'an and *Sunnah* and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the *Ummah* in preference to the Qur'an and *Hadith*.

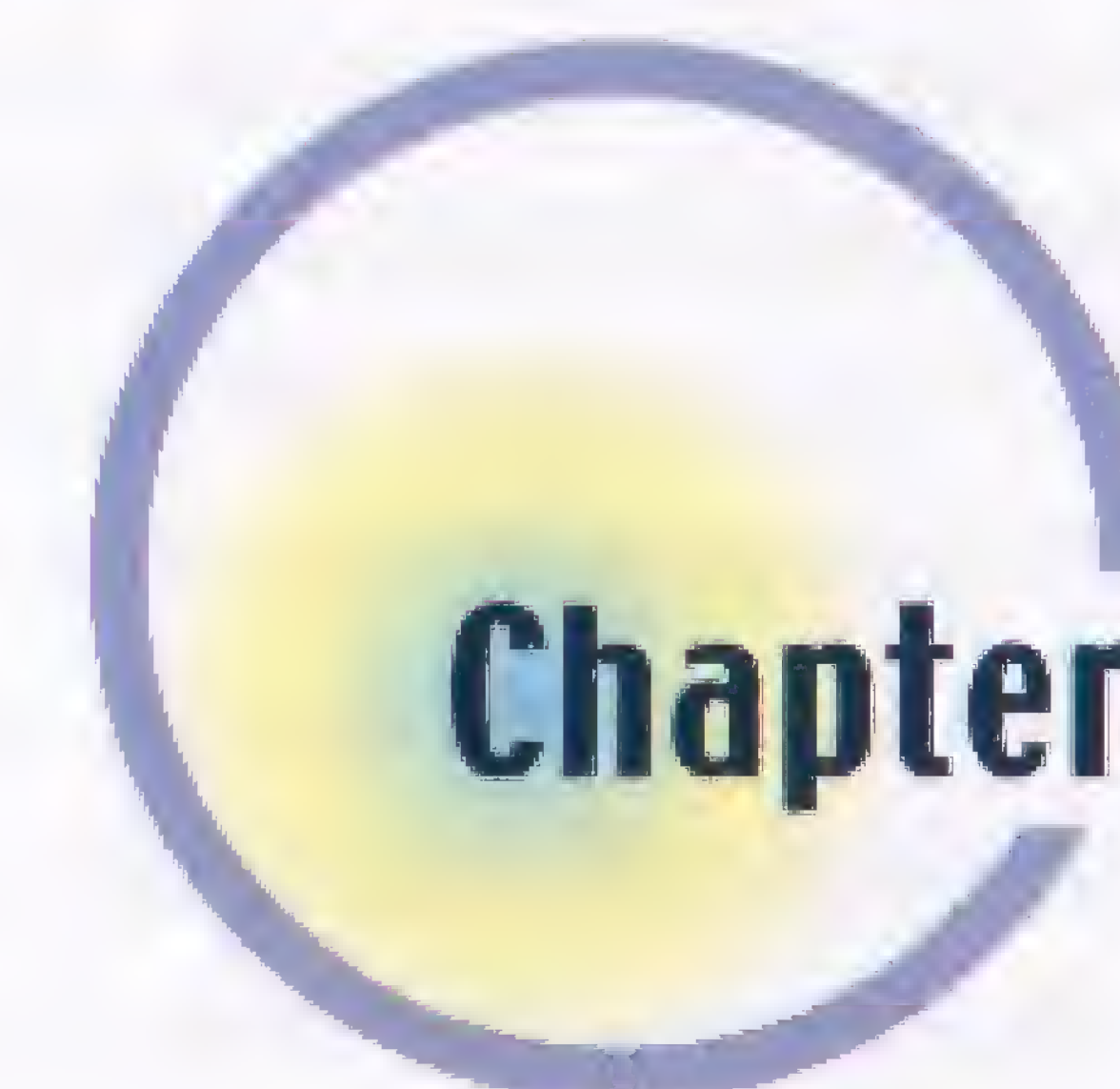
Shaikh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and



Despite the fact that Shaikhul-Islam Muhammad bin 'Abdul-Wahhab was a reformer and a man of *Da'wah*, he still engaged in writing also. His some famous works are as follows:

1. *Kitab At-Tauhid*
 2. *Kitab Al-Kabaair*
 3. *Kashf Ash-Shubhat*
 4. *Mukhtasar Seerat Ar-Rasool*
 5. *Masail Al-Jahiliyah*
 6. *Usool Al-Iman*
 7. *Fadail Al-Qur'an*
 8. *Fadail Al-Islam*
 9. *Majmu' Al-Ahadith*
 10. *Mukhtasar Al-Insaf wa Ash-Sharh Al-Kabeer*
 11. *Al-Usool Ath-Thalatha*
 12. *Aadaab Al-Mashi ilas-Salat*
- and others.



At-Tauhid

(The Oneness of Allah)

Allah the Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the *Jinns* and men except they should worship me (Alone).” (51:56)

And He stated:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allah (Alone), and avoid (or keep away from) *Taghut* (besides Allah).” (16:36)

And He said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يَبْغَىٰ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝٢٣ وَآخِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’ ” (17:23,24)

And He said: ﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

“Worship Allah and join none with Him in worship.” (4:36)

And He said:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

“Say (O Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty’ We provide sustenance for you and for them ‘Come not near to *Al-Fawahish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law) . This He has commanded you that you may understand. And come not near to the orphan’s

property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice’ We burden not any person, but that which he can bear. ‘And whenever you give your word (i.e. judge between men or give evidence) , say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqun* (the pious) .’ ” (6:151-153)

Ibn Mas`ud ؓ said:

مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَىٰ وَصِيَّةِ مُحَمَّدٍ ﷺ الَّتِي عَلَيْهَا خَاتَمُهُ فَلْيَقْرَأْ قَوْلَهُ تَعَالَىٰ: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾ الْآيَةَ. وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا

Whoever wishes to ascertain the very will of Prophet Muhammad ﷺ on which the Prophet has put his seal, let him read the Statement of Allah:

“Say (O Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him....(up to) ...And verily, this is my straight path.’ ”

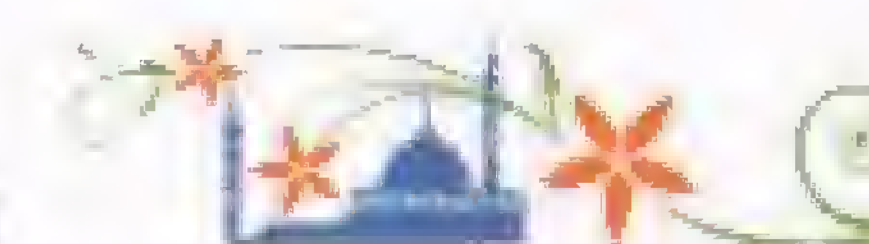
It is narrated that Mu`adh bin Jabal ؓ said:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ عَلَىٰ حِمَارٍ، فَقَالَ لِي: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ؛ قَالَ: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا» قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرُهُمْ فَيَتَكَلَّبُوا».

I was riding behind the Prophet ﷺ on a donkey and he said to me “O Mu`adh, do you know what is the Right of Allah on his slaves and what is the right of the slaves upon Allah?” I



- 13) To recognize Allah's Right upon us.
- 14) To recognize the rights of slaves on Allah, if they fulfill His Right.
- 15) This issue was unknown to most of the Companions of Prophet Muhammad ﷺ.
- 16) Permissibility to hide some knowledge of the common good (as determined by the *Shari'ah*).
- 17) It is desirable to pass the pleasing news to other Muslims.
- 18) Fear of depending (of the people) upon the expansiveness of Allah's Mercy.
- 19) The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best."
- 20) It is correct to impart knowledge selectively to someone and not to others.
- 21) The humility of Prophet Muhammad on riding a donkey with a companion behind.
- 22) It is legitimate to have a second rider behind.
- 23) Superiority of Mu'adh bin Jabal ؓ.
- 24) The great importance of this issue (of *Tauhid*).



Chapter

2



The Superiority of Tauhid and what it removes of Sins

Allah the Most Exalted said:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong, i.e. by worshipping other besides Allah), for them (only) there is security and they are the guided ones." (6:82)

Narrated 'Ubadah bin As-Samit ؓ that Allah's Messenger ﷺ said:

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ. أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

"Whoever testifies that none has the right to be worshipped but Allah Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that 'Isa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." (Al-Bukhari and Muslim)



`Itban ؓ narrated that the Prophet ﷺ said:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah’, seeking thereby nothing but Allah’s Face (Pleasure).” (Al-Bukhari and Muslim)

Abu Sa`id Al-Khudri ؓ narrated that Allah’s Messenger ﷺ said:

«قَالَ مُوسَى: يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ وَأَدْعُوكَ بِهِ، قَالَ: قُلْ يَا مُوسَى: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُونَ هَذَا. قَالَ: يَا مُوسَى، لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي، وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ، مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ.»

“Musa (Moses) said: ‘O my Rabb, teach me something through which I can remember You and supplicate to You.’ Allah answered: ‘Say, O Musa, *La ilaha illallah*.’ Musa said: ‘O my Rabb, all your slaves say these words.’ Allah said: ‘O Musa, if the seven heavens and all they contain other than Me² (Ghairy) and the seven earths as well, were all put in one side of a scale and *La ilaha illallah* put in the other, the latter would outweigh them.’” (This Hadith has been reported by Ibn Hibban, and Al-Hakim, who declared it *Sahih*]

At-Tirmidhi reported, and he declared this Hadith as *Hasan*, from Anas that he heard Allah’s Messenger ﷺ saying:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئًا، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً.»

“Allah the Most Exalted said: ‘O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (*Shirk*), I would come to you with a similar amount of forgiveness.’”

2- This phrase (*Ghairy*) is the exception from what is in the heavens. It should not be misunderstood that Allah is contained within the heavens or earth since He has described Himself in the Qur’an as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah cannot be considered within the creation. [Detailed explanation can be seen in “ *Fathul-Majeed Sharh Kitabut-Tauhid* -- Translator].



Important Issues of the Chapter

- 1) Abundance of Allah’s favor.
- 2) The abundant reward of *Tauhid* towards Allah.
- 3) Besides earning rewards, *Tauhid* recompenses sins.
- 4) Explanation of the Verse 82 in *Surah Al-An`am*.
- 5) Ponder the five points mentioned in the *Hadith* narrated by `Ubadah (bin As-Samit).
- 6) If you look at the *Ahadith* from `Ubadah and `Itban and what follows altogether, the meanings of *La ilaha illallah* become clear to you along with the error of those who are the deceived ones (*Al-Maghrurin*).
- 7) Take note of the condition in `Itban’s *Hadith*.
- 8) That the Prophets needed to be apprised of the tremendous virtue of *La ilaha illallah* (There is no true God but Allah).
- 9) The point of overweighing of the *Kalimah* (لا إله إلا الله) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.
- 10) The text showing that there are seven earths like seven heavens.
- 11) That the seven earths and heavens are full of creatures.
- 12) Confirmation of the Attributes of Allah, contrary to the claims of *Ash`ariyah*.
- 13) Undoubtedly, if you understand the *Hadith* of Anas ؓ, you would understand the statement in the *Hadith* of `Itban ؓ:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah,’ seeking thereby nothing but Allah’s Face (Pleasure)”, that it